THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

The New Horizon

ANOTHER crucial post-war year is breaking. What of the horizon? It is doubtful; but a reasonable estimation of events would see at least as much promise as threat. The need for 1948 as for 1947 is breathing space, holding off the effects of post-war disruption whilst the forces of order and established life have time to master events. There are two immediate forces of disruption; the pressure of Russia against Western Europe and the Mediterranean and the surge of the Jewish race towards Palestine. Order must be established at some point between the West and the East, and some settlement must be found in Palestine. There is a grim struggle of power politics taking place between Russia and the West, the latter, of course, including America. To Russian eyes Greece is a pawn in the game. The "Anglo-Saxons" are in the land because they want to deny Russia direct or indirect access to the Mediterranean. To American and British eyes there would be no civil war in Greece at all unless it were directly fomented by Russian activity. There is truth in both contentions, but far more truth in the latter. Greece could now be at peace if it were not for civil war caused by Communist activity. Anxious eyes must be turned towards Greece. At what point of equilibrium there will the contest of power between the great powers settle down? It is reasonable to suppose that one will be found. War for Russia in her present condition must be unthinkable; war for America is totally out of the question. Great Britain at the moment is dependent upon the actions of these two powers.

Palestine

Events in Palestine are unpleasant. When the history of the negotiations during the past two years comes to be written it will probably be seen how right Mr. Bevin was and how wrong other people were. It is now clear enough that the only possible solution for Palestinian difficulties is agreement between Jews and Arabs; and through the partition solution proposed by the United Nations that agreement is further off than ever. It is not generally recognised that there is a mass movement of the Jewish race towards Palestine, comparable in effect, if not in size, to some of the great mass movements of races in the past. Under pressure, the Jews are leaving Europe, and they are flocking to the only place that seems to be open to them. When they land in Palestine they will be surrounded by the Arab world, a world that does not want them (at least in the form of mass movement). Some of the absurd yet terrible race tensions in Europe are being transferred to Palestine, and they will not become less threatening there. At the moment United Nations' statesmanship has failed them; some settlement will have to be found in Palestine, and it will not be found by applying force to the Arabs. There are some of the international clouds on the horizon. What of the more promising spots?

Post Bellum

Europe was probably saved from war in the immediate years after the first world war, only because Europe had not the strength to make war. So much has been forgotten of the political and international disruption that followed long after the signing of the peace treaty at Versailles. It is probably true that within the chaos left by the second world war much more has been accomplished towards real peace—that is, a peace of equilibrium, the only peace that can be hoped for for many years ahead—than was accomplished in the two years following 1919. There has been up to the present no real breakdown, only plenty of threats. The tension between the East and the West is a tension of "cold war", but it is being carried on by men who up to the present have kept their heads. There is no reason to suppose that with the past eight years' experience behind them they are likely to lose their heads. Let it be remembered that a war between Britain and Turkey with all sorts of international complications was only prevented in 1922 by a British general keeping calm in Constantinople whilst other people in more exalted positions were getting excited. Nothing comparable to that has occurred during the past two years. Nobody knows what lies ahead, but at least past experience suggests hope. There are not only clouds on the horizon.

Enlightened Generosity and Political Sanity

And if a wider hope is sought there are stretches in the sky of 1948 where it can be found. It is doubtful if ever a more enlightened generous act has been carried out by any nation than the Marshall Plan of America. A great nation cares, and cares deeply, about what is happening to the rest of the world. If it is enlightened generosity it is rare to see those two qualities together in such abundant wisdom. If there is disruption in the world there is plenty of construction as well, and of the wisest and most generous sort. The material benefits of the Marshall Plan should not hide the spiritual gesture that lies behind it. In this alone the human spirit shows that it can control events. And eyes should literally be cast towards the East. Little has been written in this country of the extraordinary miracle that is being accomplished in India. That mighty sub-continent of nations is settling down to a political whole, or to a political understanding, hardly to be anticipated twelve months ago. A group of states is discovering political unity in a remarkably short time, and it is to be expected that very soon new energies will be let loose in India that will confer benefit upon the world in general. Save for the horrible massacres in the Punjab last year no one has any need to be ashamed of the political events in India during the past twelve months.

In different parts of the world generosity and unity are being disclosed that most people would have said to be impossible at the beginning of 1947. Is there any reason to doubt that the impossible will be accomplished again in 1948? Is there any reason to doubt that just as economic difficulties are being broken now in Britain they will be broken again in the coming twelve months?

Taking a Look at the West

When it is considered how much thought and action is being flung into the process of recovery it is hard not to believe that recovery will come sooner than now seems possible. In spite of disruptive forces—disruptive only because the dams are built—in every country, themselves

energies are being poured out to rebuild the world again. Imperceptibly the change is taking place; there is a slight indication of improvement at one spot, there is a recovery of spirit at another. In this country a remarkable change has taken place since the autumn. The British people have once again, during the past twelve months, taken a good look at the worst, and decided they do not like it. They are doing something about it.

"HOPE SMILES ON EFFORT"

A NEW YEAR MESSAGE FROM THE PRESIDENT OF THE GENERAL ASSEMBLY

WHEN Pandora opened her box filled with winged blessings, all of them flew away and escaped, except one. It was the last gift of the gods which she managed to retain when she clapped the lid on again. All of them flew away except Hope. When all the other virtues had lost their pragmatic sanction, there was still hope. Hitherto, we have regarded this as an interesting old myth, but all of a sudden we see how true it is, and how perfectly it fits into our present experience. If we cannot keep hope inside the box, then our burden is greatly increased. If we can hold on to it, we shall all feel better, we shall try harder, and we shall hang on in the hope that the period of hopelessness will pass.

Hope is essentially a Christian virtue. It is something more than a wish for what is good, or a readiness to believe that somehow progress must continue. It is higher than a readiness to trust oneself to a cool calculation of chances. Hope takes life to the level of a conviction that the future is in the hands of God, and that confident obedience to His will, in spite of all reverses and anxieties, will be perfectly justified.

Men do not hope for what is easily secured. Hope is at its finest when what is hoped for seems most distant, and the difficulties of attaining it are greatest. The greatest seers of the race and teachers of men have been men of hope. It is because they have hoped against hope that they have succeeded. Every true Christian must be a true optimist. He is unconcerned if his hopefulness is belittled by the critics as "wishful thinking". He knows well enough that his ideals have little value unless they are accompanied by a strong desire for their attainment and a definite resolve to live in a way which will bring the attainment nearer.

But he also knows that thought and wish conjoined issue in hope, and that hope is the force which so strengthens faith that it can remove mountains of difficulty.

Just now the mountains of difficulty are very stubborn. We have developed a complex civilisation which depends for its well-being on hope and trust and co-operation. At the same time there are powerful nations which have developed an aggressive sense of their own importance which is expressed in truculence, tyranny and untruthfulness. These two—an international civilisation and an aggressive sense of self-importance, are incompatible. The present deadlock is the consequence. And in 1948 there is one thing supremely to hope for—that the aggressive spirit of self-importance, inflaming like a fever the mood not so much of peoples, but of their masters, will be replaced by a sincere and intelligent desire to co-operate in the task of making this world a habitation of hope.

And as for our churches, let them call to mind that in the long history of institutions there is nothing to match the long, deep hopefulness of the Christian Church. It has survived everything, even the treachery of its friends, and has gone on.

It has had a long and varied experience: it has been up and down, strong and weak, full and empty, famous and forgotten. Through all these changes it has followed one steadfast quest—the knowledge of God and His will. In peace and war, in plenty and want, through thick and thin, it has followed that single quest.

It is a noble tradition, the finest tradition of which any Church can boast. Let it be our tradition. "For though there be darkness, it shall be as the morning, and thou shalt be secure because there is hope."

To fellow-members of the Church in all places, I send my greetings for the New Year, in the hope that we may endeavour to do the best things in the worst times, and hope for them in the most calamitous.

LAWRENCE REDFERN.

"UTOPIA" AND THE CITY OF GOD

By Sidney Spencer, B.A.

ONE OF the outstanding features of modern religious thought is its re-discovery of the emphasis which is laid in the New Testament on the City or Kingdom of God. Whatever the Kingdom of God meant for Jesus, it is clear—if only from the parables—that the thought of it must have been constantly present to his mind. He bade his disciples "seek first the Kingdom of God"; he bade them pray for its coming. For the early Church, too, the thought of the Kingdom was paramount. With the seer of Revelation, the Church in its apocalyptic expectations saw "the Holy City, new Jerusalem, coming down out of heaven from God"; with the author of Hebrews, it "looked for the City with the sure foundations, whose architect and builder is God".

What is the meaning of this vision for ourselves? One thing, at least, is clear: so far as we can share the faith of the early Christians, our hope is fixed upon something far greater than our own personal salvation. By its very nature the City of God is not a merely individual state of being: it is a community, a society, a fellowship. But what is the nature of this society? It has been defined in modern times as "a new world-order", "the universal community of mankind". In recent years there has been a widespread reaction against the individualism and the "other-worldliness" which are characteristic of traditional evangelical piety. Many people have come to believe that the goal of religion lies, not in any super-earthly destiny, but in the Kingdom of God conceived as an ideal community to be established in the present world. The City of God has been identified with "Utopia", a perfect earthly society. Are men right in this identification? However precisely its ideal may be defined, and upon whatever factors it may place its reliance for the realisation of its hopes, it is the essence of "Utopianism" that it leads men to look above all things to the coming of a new order of society on earth as the goal of human effort and the clue to the meaning of human life.

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In his book, *The Theology of Crisis*, Emil Brunner has subjected the modern conception of the Kingdom of God to a drastic criticism from the standpoint of the New Testament writings. He maintains that the modern conception involves a fundamental distortion of New Testament teaching. In the characteristic thought of our time the Kingdom of God is equivalent to the Kingdom of Man: it stands for the belief in social progress, which rests upon the sense of human power and human possibility. Although we may speak of the Kingdom of God, we are apt to leave God out of the picture. In the New Testament, on the other hand, God, not man, is in the centre. The early Christians do not fix their hopes upon a social Utopia to be achieved by man: they fix their hopes upon the "breaking into the world (as Brunner puts it) of something beyond, something foreign and transcendent". They look to the coming of the power of God "to end sin and death, through a new creation". The modern outlook, Brunner suggests, arises from a misunderstanding of the prayer of Jesus, "Thy Kingdom come, Thy will be done, on earth". When we use that prayer, we are apt to lose from view the words that follow—"as it is in heaven". The City of God is not a community which we can create: its architect and builder is God. "I saw the Holy City coming down out of heaven from God." In the New Testament "the heavenly world is coming down upon the earth, till death is swallowed up in victory". The City of God in its earthly aspect is the manifestation of a divine and eternal reality.

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Now, there can be no doubt that in his interpretation of New Testament teaching Brunner is right as against modern Utopians. In seeking to assimilate the thought of Jesus and the early Christians to their own outlook, men have been led to ignore its transcendent element. In his Essex Hall lecture of 1935 Dr. Percy Dearmer remarked that "interest in the very thing Jesus came to proclaim, the Kingdom of Heaven, is so modern as to be a twentieth century—we might almost say a post-war—characteristic". But in reality this twentieth

century outlook is something widely different from that of Jesus. So far as we are guided by the teaching of Jesus, "what we look for (as Evelyn Underhill says) is not Utopia, but something given from beyond". Whatever it may have implied for Jesus, for the early Church this transcendent element in the vision of the Kingdom of God found expression in the picture of a literal Second Coming: men came to believe that at no distant date Christ would return on the clouds, and God would intervene to bring about a great supernatural transformation. Brunner apparently seeks to rehabilitate this conception. He has reacted so strongly against modern tendencies that, in effect, he is harking back to a pre-scientific universe, and ignoring the implications of the advance of knowledge which, whatever its limitations, is a sure and solid fact. In his interpretation of the New Testament he is plainly right; but the New Testament is no infallible guide. We have to distinguish between the essential insight of the Church and the form of belief in which that insight is clothed. But it may be said that that is just what Utopianism does—it takes over the hopes and expectations of the early Christians, and gives them a modern setting.

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Have we, then, if we are to cherish any real hope for the future, to choose between a literal adherence to the supernaturalism of the early Church and the vision of a perfected earthly society? Have we to take our choice between "Adventism" and Utopia? In the teaching of the New Testament there is a transcendent element which Utopian hopes ignore: the City of God may be manifested on earth, but it transcends the conditions of earthly life. In its essential reality it belongs to the unseen and eternal order. It is something very much more than "the universal community of mankind" to be achieved in the future. It is a fellowship of souls which cannot be limited by space and time. To replace that vision by a temporal Utopia is seriously to impoverish our thought. "A Utopia", says Berdyaev, "is the distortion in human consciousness of the Kingdom of God." The hope of social progress gives us no answer to the deeper problems of life.

It is impossible to identify the City of God with an ideal community to be established in time to come. If the scheme of things is to be finally justified, so that "good shall be the final goal of ill", it cannot exclude from its scope those who have struggled and suffered all down the centuries. To conceive of their lives as merely preparing the way for a consummation in which they can have no place is to deny that sense of the intrinsic value and significance of human personality which is the bedrock fact of the Christian faith. It is to fall into what Aldous Huxley has termed an "idolatrous worship of things in time—church-worship, State-worship, revolutionary future-worship", which has produced, and is still producing, so much cruelty and suffering. To idolise the society of the future, to regard it as the one thing that has inherent sanctity, the one thing that essentially and finally matters, is in principle to justify whatever means we may regard as necessary to bring it about—to justify the police-state and the concentration camp. If we are to build effectively for the future, we must not idolise it; if we are truly to serve society, we must not make it an end in itself—we must see in man something greater than any earthly society, present or to come; we must see in him a potential Son of God, born for union with the Father in a life which transcends the limits of time and space. The City of God cannot be confined to the life of the present world. The early Christians believed that men would rise out of their graves to share its fellowship: we must look rather to the final realisation of the Kingdom in the divine and unseen order where all souls at last are made one in the Love of God.

What, then, of the future? If the final goal to which we look is the Communion of Saints, the society of souls united with God in the Eternal City, what bearing has this vision on the effort after social betterment—on the endeavour to banish war and to conquer the evils of our common life? "To believe in the City of God", it has been said, "means that we must renounce Utopia." But to renounce Utopia is not to renounce the endeavour after social progress or the hope of a warless world. It is only in the light of the Eternal that we can truly evaluate the things of time; it is only in the inspiration of the larger vision that we can rightly face the tasks which confront us. The world cannot stand still: it has either to move forward or to move back. As we enter upon another year, we are confronted by many perils; but the supreme peril that lies before the world can be summed up in a single phrase—the de-humanisation of men, the tendency to regard men, not as human personalities made for fellowship with God, but as units in a mass-society, cogs in the wheel of industry or the mechanism of the State (in war and peace). The failure of our civilisation is the failure of a life which ignores the things of the spirit; and there can be no way out of continued failure save by the coming into time of the light and glory of the Eternal—not by some sudden intervention from without, but by the liberation of the forces of the Spirit within us.

BLIND SPOTS

By Herbert Crabtree

IN THE eye of everyone there is a blind spot, the existence of which can easily be discovered by a simple experiment. The spot lies where the optic nerve enters the retina from the occipital lobes of the brain. In those lobes, in total darkness, we see! Yet of the existence of this blind spot we are normally quite unaware. Without any conscious effort on our part the mind fills in the blank. There is a kind of overlay which prevents the disturbance of vision by what would otherwise be an irritation and distraction of some consequence.

It might be well if we would but realise that there are many blind spots in our general knowledge and beliefs, as well as in our seeing, of which we seem but seldom to be aware. Like Nature, the mind abhors a vacuum; it prefers to fill in the blanks and to assume a knowledge which claims to be far more complete than in truth it is. All too easily, hypotheses and conjectures take the place of facts and are uncritically accepted as such.

Many years ago, I was present at a long, prolix and woolly discourse on some aspect of philosophy, delivered by a worthy and most earnest fellow who mistook verbiage for ideas and speculations for truths. At the close, the discomfort which his hearers were feeling was relieved by the caustic comment of an elderly Scotsman: "What we don't know we imagine; and then, by a deft conceit, we imagine that we know."

I have never forgotten that comment, and many a time I have thought it peculiarly applicable to some argument to which I had been listening. Speakers and listeners alike assume a completeness of knowledge which in important respects is lacking, and a specious conviction is achieved by the adoption of some preconception which over-simplifies the question at issue. The physiologist will speak with the calm assumption that thought is but a mere secretion of the brain; for him there is nothing real about the brain other than its grey matter, its nerve cells, neuroglia and the rest; and thus, whilst using his mind he denies its reality. The psychologist simplifies his approach to the problems of the mind by dividing humanity into two classes, himself and the neurotics ("All the world's queer save me and thee; and thee's a bit!").

And what of the theologians? How often do we not listen to eager and erudite arguments, purporting to establish conclusive proof of all sorts of notions, yet never appreciating the tenuous nature of the presuppositions upon which the arguments finally rest? The theologian devotes his life to the study of certain given religious data; the Bible, its contents, its languages and its history, and the history of the ancient world and the Christian Church. There comes a time when he supposes that all this knowledge is itself the great proof of the doctrines thus displayed. He mistakes words for facts, and ideas for independent realities. Thus he assumes a knowledge of God, for instance, which he feels to be immediate and irrefutable, whilst all the time he is dealing with inferences and deductions about the idea of God rather than with reality itself. He is able to convince himself of the truth of notions which he has never subjected to any kind of objective criticism whatsoever.

When once we realise this tendency, we see what an enormous amount of religious argument is unimportant. A vast number of books are published, and sermons and

addresses delivered, to which reasonably well-informed but non-theological minds are quite indifferent. What is the use of vehemently asserting the authority of the Apostles' Creed in support of certain beliefs when so many thoughtful men find it difficult to attach vivid and significant meaning even to its first clause? Frequent repetition can, of course, numb criticism, but it cannot answer it.

What of Unitarians? Have we not a blind spot when we declare that our faith is the "simplest and most intelligible form of Christianity"? The careful thinker today at once suspects any and every claim to simplicity. Life is far too complex a thing to be intelligible on any simple theory. If that claim were really true, there would be a much greater degree of unanimity among independent minds than in fact there is. As yet, intelligibility is an ideal and a hope. Probably it can never be completely realised within our limited human measure of understanding.

What we ought to claim is that we are concerned, not with the simplest, but with the *fewest* questions with which religion is involved. The reality and the nature of God; His relations with the world, and the problem of human destiny, are all the questions we need bother ourselves about as religious men and women. Few, but far from simple, as these questions are, they contain by implication all the rest. Answers to the rest must, no doubt, be sought in some detail, but it is sheer waste of time and energy to bother about them if the fundamental ones still defy us. That is the mistake of orthodoxy; it assumes to know too much. In consequence it loses face by fighting for minor issues when the major ones are still in doubt.

This should be our justification for our continued existence as a separate religious group. We are never likely to be very numerous, for as the theological climate of opinion shifts in our favour we shall be moving forward to occupy new territory upon which no benign light of popular approval yet shines. We shall still be on the frosty uplands heralding a dawn (at the risk sometimes of its being a false dawn!), but feeling rather chilly and lonely in our outpost of critical inquiry. A hard price to pay, but there we are; that is our "ethos", the way we are made, and so whilst we live at all that is where we must be. And it may well be that, as often before, we shall be the first to discern the realities which lie behind the myths that have for so long filled in with picturesque guesswork and conjecture the blind spots in the religious mind of the past.

A JOURNALIST LOOKS BACK

By Arthur Peacock

Mr. Desmond McCarthy has said that for good company, university professors and veteran journalists cannot be excelled. Mr. Arthur Porritt's *More and More Memories* certainly confirms this view.

Here we have a wholly delightful book* recording the rich experiences of one who has spent a long life in Fleet Street, and who with considerable distinction edited *The Christian World* for many years.

It was in Warrington that the author's youth was spent. His father was obviously a liberal-minded Congregationalist, for we are told "with ready parental permission I frequently, as a boy, attended the Sunday evening service at the Unitarian Chapel, where the preaching was always stimulating".

Two other references to Unitarians find place in this book of recollections. Mr. Porritt tells of some outstanding experiences in his life. He saw Dr. Martineau conduct a wedding service, and "heard him give a short but unforgettable address to the ministerial bridegroom and his bride". "I once heard Dr. Stopford Brooke preach, as one inspired, in Bedford Chapel."

Dr. Martineau gains another mention. The author was a very intimate friend of Dr. James Moffat, and a number of the latter's letters are given. The eminent scholar tells in one of some lectures on devotional classics which he proposes to give at The Union Seminary in New York.

"The sixth book", he writes, "is Martineau's *Endeavours of a Christian Life*. The last has been one of my favourite books, and I don't suppose that one of my audience will ever have heard of it."

**More and More Reflections*, by Arthur Porritt (Allen & Unwin, 12s. 6d.)

Mr. Arthur Porritt has made many contacts with well-known personalities, both of this country and of other lands. The stories he has to tell will win the interest of readers of every taste.

Those who love London will enjoy his picture of London life in the 'nineties. Similarly, Lancashire folk will delight in his chapter about Warrington and his childhood there. Neville Cardus fans will be happy with his memories of W. G. Grace, Wilfred Rhodes and other distinguished cricketers of other days. Churchmen will welcome his study of Dr. Moffat, the stories about C. F. Andrews, Dr. Garvie, Sir Francis Younghusband, Bishop Burge, together with the account of his experiences at various international conferences.

Inevitably, as editor of a journal serving the free churches at a time when nonconformity was an influential factor in both our religious and political life, Mr. Porritt came into close contact with those at the helm of each of our political parties. Mr. Lloyd George and Mr. Ramsay MacDonald were his close friends. There are interesting stories about them, and also concerning Mr. Asquith, Mr. Winston Churchill, Mr. Stanley Baldwin and Sir Edward Carson. For Sir Stafford Cripps, the author reveals a deep regard.

About preachers he has surprisingly little to say, and his one chapter on the subject tells only of a little-known Baptist minister whose spiritual genius was such that Sir William Robertson-Nicoll moved from Shere to Norwood so as to belong to his congregation.

Mr. Porritt has lived a rich life, his work has brought him much joy, and his varied friendships considerable happiness. His story reveals no regrets, no bitterness or unfriendliness to others. And its conclusion reveals a fine Christian gentleman whose liberal outlook is proclaimed in the "Creed" which says, "I believe that wherever we find truth, beauty and love we see God expressing himself—for those spiritual values must be the attributes of the Father of our Souls, the fulness of whose glory we see reflected in Jesus Christ."

I have enjoyed every page of this book; so will you.

"LOOKING ROUND"

Mostly at Unitarian Affairs

J. T. Bibby has gone. He had been in poor health for some time now, and his death brings to an end a long life ready to depart. He was a North Country man who came to Brighton some 30 years ago because the doctors told him—so he once told me—that he had only a short time to live. Ever since then he had gone on living in a vivid and vital way, passionately devoted to his religion, kind, generous, liberal-minded, with his ideas apparently becoming more flexible as the years advanced. He leaves a fund of grateful affection behind him.

"Inquirer"

MANCHESTER COLLEGE, OXFORD

International Theological Training Centre

In the cause of Liberal religion, and in conjunction with the International Association for Religious Freedom, Manchester College, Oxford, is arranging an international school in Theology for next Trinity term. By means of College grants it will be made possible for six students to attend from the liberal groups in various continental churches, and there will also be two places for American students, who will have to provide for their own expenses and maintenance. Prof. van Holk of Leyden University, and Dr. F. Buri of Berne and Basle Universities, have been appointed as additional lecturers for the term and to conduct Seminars. Opportunity will also be made for discussions, recreation, and—what is perhaps most valuable of all—for mutual acquaintance and international fellowship. Apart from the increase in theological equipment to meet intelligently the hostile attitudes alike of much of the secular science of the time and of the reactionary tendencies dominant within theology and the churches themselves, not to mention the widely diffused indifference to all organised religion, as an irrelevance to, if not an escapist device from, the real needs and problems of the world and society today, it is intended that knowledge of the religious situation in different countries will be gained, and friendships be formed that will be a source of spiritual strength and encouragement to ministers

who have to maintain their witness to free spiritual religion in often very unfavourable environments.

The project is an experimental and modest one to start with, but our faith is that it may become established as an annual school at M.C.O., and be a permanent influence in British and Continental church life.

Next Week—

We shall print a verbatim report of Dr. Jacks's speech given at the luncheon, held in his honour recently, after laying down the Editorship of *The Hibbert Journal.*

CORRESPONDENCE

"THE MEANING OF UNITARIANISM"

SIR,—I do not feel that any "involuntary injustice" is done to the Congregational and Baptist Churches.

These may not subscribe to an official creed, but in practice from their pulpits the same "orthodoxy" is proclaimed: Man born in sin, hence his lost condition; the Virgin birth of God's only begotten son; His atoning sacrifice, resurrection, and ascension into heaven, and anticipation of a second coming. In my search for truth, I have been connected with the Church of England and held important office, but because of my non-belief in the three accepted creeds, I joined a Congregational Church, only to find that precisely the same doctrine was preached, albeit without recitation of any creed.

Four years ago I did not know what Unitarianism stood for, I had to get an address from Whitaker's Almanack to write for some information. In my "sixties", I found out I had been Unitarian in belief, years, many years ago.—Yours, *C. S. Nicholson.*

Scunthorpe.

SIR,—The letter from Principal Nicol Cross prompts me to raise a question which has long been in my mind, viz., whether the General Assembly would not be well advised to drop the term Unitarian from its title, following the example of the International Council of Unitarian and other religions in U.S.A., which in 1910 changed its title to the International Congress of Free Christian and other Religious Liberals.

To many orthodox Christians, the name Unitarian is like a red rag to a bull. It challenges one of their fundamental and most deeply cherished beliefs, arouses violent hostility, and is regarded as a pestilent heresy.

Moreover, it has no propaganda value. The majority of ordinary people have never heard of Unitarianism, and of those who know the name, few have any idea as to what it means.

Further, Unitarianism stands for much more than the denial of the Doctrine of the Trinity. It represents a religion of freedom, one that has abandoned, once for all, the idea that there is, or ever has been, a book or person, or body of persons that possesses infallible authority. It welcomes all the light that can be thrown on human problems by natural science, literary criticism, psychology, and the study of comparative religion. It aims at toleration and at an attempt to understand the views of those who hold other faiths. It rejoices in beauty, in the arts, and in every activity which tends to promote the dignity and happiness of man.

On the other hand, the name Unitarian has to some people valuable historical associations, and it has the advantage, as compared with terms like Free Christian, of emphasising the great work that it makes with Orthodox Christianity.

To me it seems that these points are not of the first order of importance. I think that most Unitarians are convinced that their views represent the religion of the future; they are a small body, in this country about 0·1 per cent. of the population, and they should not hesitate to remove all obstacles which hinder the wider acceptance of their beliefs.—Yours, *L. Blakie.*

FROM CANADA

SIR,—Being one of those Unitarians who believes in the "law of attraction"—and having seen evidence of same in the November 1 Inquirer just to hand—reading it from "cover to cover", I noted and marked therein: "Dora Payster says very little about it (her work, hard, exacting, sometimes calling for long hours). No one has ever heard her complain. No matter when you meet her *she has always a cheery smile* and time to talk to you". Speaking of a sermon she was prepared to deliver, but didn't when the guest minister turned up at the last moment, it is recorded: "It can wait", she said. And there came then upon her face that delightful smile we know so well, a smile which told of the deep joy and happiness she has found in the service of others. "Well, here was a good example of 'the law of attraction' in action"!

Continuing: (of the Rev. W. G. Tarrant)—"He had a wonderfully sweet smile and humorous eyes . . . Mr. Tarrant . . . with his friendly smile, answered that he had never been to Heaven or Hell". Of the Rev. Lawrence Redfern, who "controlled the meeting with a double portion of his customary efficiency and good humour". Incidentally, we heard with much pleasure Mr. Redfern in Toronto about 1937 and have not forgotten his advice that when the Church arrives at a low ebb in its state of affairs, it must champion some newer and greater cause to revive it. Quite right!

Finally (from The Inquirer mentioned) "at the close of the meeting, Miss Stevenson introduced the Central Committee individually, and caused much amusement by her apt descriptions and humorous comments".

Good work! I am glad you so well exported these examples of "Service and Smiles". I shall mark same in a spare copy and forward it to a friend.—Yours, *Willard A. Stewart.*

10 *Springhurst Avenue,*
Toronto.

DR. BROOKE HERFORD'S "STORY OF RELIGION IN ENGLAND"

SIR,—I was delighted to see in THE INQUIRER of November 15, which reached me a few days ago, Miss Ruth Herford's plea for the reprinting and publication of Dr. Brooke Herford's *Story of Religion in England.* I should like to support her request.

At one time there was a set of lantern slides at Essex Hall designed to illustrate this book, though I expect that perished when Essex Hall was destroyed.

Several years ago, however, when I was minister at the Highgate Church, I conducted Lantern Services on three Sunday evenings, using the book as a basis for the talk I gave on each occasion, and in spite of the attraction of the neighbouring cinema almost opposite, the opening of which on Sunday evenings was then a new feature in local London life, the size of the evening congregation trebled.

I wish I had copies of the book to put in the libraries of Hibbert Houses. The story that Dr. Brooke Herford tells is one that in these days is almost unknown.

The evening service, at Hibbert House, Ismailia, makes a centre for a small group of our own young people in the Forces in this region. As far as the Army is concerned, it is advertised in weekly District Orders under the heading "Unitarian". As such it is, I imagine, the only Unitarian service in the world regularly conducted for Services people, and so announced. A book like Dr. Brooke Herford's would be invaluable as a basis of addresses at this service on successive Sunday evenings.

Once again, therefore, I express the hope that Miss Herford may be granted her wish.

May I say in closing that the copies of THE INQUIRER which reach me from your office, and from generous friends, are distributed to our people in the Canal Zone weekly? When one has been in the Middle East a long time—in some cases a very long time—THE INQUIRER is a strong link with home.—Yours,

Director Hibbert Houses, Middle East. *Griffith J. Sparham.*

THE INQUIRER

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NEWS REVIEW

NEWS FROM THE WEST

From Our Western Correspondent

DURING his two years of office, the Rev. J. W. Lee, President of the Western Union, has visited no less than 19 of the 25 churches in the Western Area. In all of them, he says, he has found groups of men and women (chiefly women) who in these dark and difficult days are bravely "holding the fort". He declares that there is "a hard core of friends who in season and out of season worship and work and never grow weary in well doing". In a "New Year Message" to the members of the Western Churches, he suggests that for 1948 they should adopt the old-fashioned motto: "Expect great things from God, attempt great things for God". If we capture the spirit of that motto, there will arise a new atmosphere in our midst. We shall be alive with new enthusiasms, new adventures, new enterprises, and new experiments.

Among the new experiments that have been suggested are (1) a District Minister for the West, and (2) a Guest House for Unitarians at some suitable spot in the West Country. At the moment, these are only suggestions, much thought must be given to "ways and means" before they can become actualities.

From most of the Western congregations comes news of successful Christmas and New Year Parties and Celebrations. Lewin's Mead raised £127 in a one-day "Xmas Fayre". Clifton's Christmas Market brought in over £52. The Sale of Work at Gloucester realised £38, a sum which exceeded all anticipations. A similar sum was raised at Plymouth. Gift Day donations at Taunton exceeded £30, with more to come, and, in addition, an Evening Entertainment brought in a further £14. A Sale at Taunton produced over £52. These are not just sordid details. As the President of the G.A. says in his message on behalf of the Appeal Fund: "There need be nothing vulgar or merely materialistic about an appeal for money. When the Word became flesh in Galilee long ago, it was this same flesh that it entered with all its needs and limitations. . . . The Spirit need not be tainted by contact with material things". These words of Mr. Redfern's made a profound impression when they were read at a recent meeting of the Western Appeal Committee, and it seems not inappropriate that money-raising efforts, both for the Appeal Fund and for local needs, should acquire a special significance at that season of the year when we remember how "the Word became Flesh in Galilee".

But money-raising efforts are a means to an end; they must never become ends in themselves. The "ends" are "worship" and

"service"—the worship of God and the service of man. Most of our Western congregations are small, most of them have a hard struggle to make ends meet; but there is abundant evidence to show that they are fully aware of the purpose for which they were established, and doing their utmost to fulfil that purpose. The notable revival at Lewin's Mead, where large congregations are to be found every Sunday, has been a source of encouragement, and a challenge, to all our Western churches—and, for that matter, to all our churches everywhere.

LONDON GET TOGETHER

ILFORD greeted Richmond: Golders Green shook hands with Bessels Green: Forest Gate and Croydon came together, all were one, all enjoyed the tea (with sugar!) symbol of the cordial welcome accorded by Stamford Street. The atmosphere of the downstairs was really fine.

This, however, was but to wet the whistle of the singers for the upstairs, which gathering, though never solemn, was serious and intended to be so. The Rev. W. C. Newton led a half-hour community hymn singing, which showed that when over a hundred Unitarians get together they can sing cheerily and with a right good will. John Stiles, at the piano, showed what Hackney and Stratford can do when they join purpose. At this point of the meeting on Tuesday, 16th, there was a certain amount of back-talking to the platform from the audience. The ice of our normal decorum broken, dolphins frolicked in friendly manner.

Afterwards the ministers of London took the platform, a strong array when so set before the Assembly. The Rev. G. Beverley led the devotions with simplicity and breadth of mind. The Rev. G. J. G. Grieve, in the Chair, caught the spirit of the inspirational rally in his brevity which consisted chiefly of a story wondrously appropriate: never was a collection taken after so humorous yet so apt a tale.

Miss Una Hale sang: and this was singing. Comment can say no more, criticism could say no less. Only because it was so ordered did the meeting leave this too brief event. The Rev. A. Long took the organ for this solo and the two hymns of the later meeting. The purpose of the Get-Together then called on the Rev. A. B. Downing and the Rev. G. E. Hale for their Inspirational Talks on Dynamic Religion. It was good to hear youth and experience speak to the same title. Both speakers held the audience: no one left early. Both spoke of personal religion with a strong appeal, given in very differing manner, that Unitarians go forward, strong in the assurance that they had an experience for the quiet hour and a gospel for the troubled world.

As the meeting dispersed, receiving notices of other events, one lady remarked to this reporter, "It has been a grand meeting!" It was.

THE MINISTERS' BENEVOLENT SOCIETY

THE ANNUAL MEETING of Members and Subscribers was held on a recent date at the Church of the Messiah, Birmingham. The President (Mr. H. G. Wilson) presided over a moderate attendance. The Directors' Report for the year ending in September last, showed that owing to the abnormal number of deaths there are now only 159 beneficiary members. Grants are being made to 10 ministers who have retired and to 22 widows of ministers. Six grants were made on account of illness. Three ministers joined the Society during the year and one resigned. In the course of the year a legacy of £1,000 was received from the executors of the late Mrs. Worthington. A number of donations and new subscriptions were received in response to the President's appeal. A total sum of over £3,000 was spent in grants during the twelve months. Only for this large expenditure the lot of the aged recipients would be much more precarious than it is. In view of the increased cost of living, larger grants are desirable if funds permitted. The Secretary and Treasurer were thanked and re-elected. The Rev. E. E. Wrigley and Mr. E. T. Worsley were elected Vice-Presidents. The new President is Mr. William E. Kenrick, of Birmingham.

Ansdell.—The Unitarian Church has sustained a grievous loss by the death of Mrs. Mary Alice Webb, at the age of 84, the last surviving founder-member of the Church, who kept up her active connection with it to the end. She was greatly devoted to the cause, and it was a deep sorrow to her that of late her declining health had prevented her from attending its services. The funeral service was held in the Church prior to cremation.

Billingshurst.—Mr. W. T. Wilkins, Head of the Science Department at Varndean, Brighton, has been minister of the Billingshurst Free Christian Church since April, 1939. He is now retiring from scholastic duties and has accepted a call to a wider field of ministerial work at the Old Meeting House, Dudley.

His ministry at Billingshurst will long be remembered by his congregation; it concluded with a sermon he had preached during the week at Varndean at the special request of the Headmaster. At the close of the service he received a gift from the large and representative congregation as a token of their esteem and their appreciation of his valuable services.

Bradford: Chapel Lane Chapel.—On December 6 last, the Minister, the Rev. F. A. Bullock, completed 21 years' ministry at Chapel Lane. To commemorate this occasion, Mr. Bullock arranged a Sale of Books contributed by members and friends, and Mrs. Bullock arranged a Sale of very attractive articles suitable for Christmas Gifts. Mrs Bullock was assisted in this by a small band of workers. Together the two Sales raised the sum of £90 towards the Renovation Fund. Donations and proceeds from the Sale of Home Craft amounting to over £36 were also handed to the Treasurer towards this special fund, making the excellent total of £126 during the weekend.

Manchester: Cross Street.—Successful Christmas services were held on Sunday, December 20. After a lapse of many years, a quarterly communion service has been restored and the communion formed the morning service with the usual liturgical and musical accompaniments. It was conducted by the Minister who followed, with adaptations, the *Book of Common Order* of the Church of Scotland and there were a number of communicants. It is hoped to use this liturgy regularly for the purpose and to hold communion services once a quarter as well as at Easter and Whitsun. In the evening, a Carol Service was held, based on the theme of "Charles Dickens and Christmas" and illustrated by readings from *A Christmas Carol*. Readings by members of the congregation were interspersed by congregational carols and choir solos. There was a general agreement among the congregation that it was one of the more successful of the services of this type held at the chapel in recent years.

LEWIS BRADY JOHNSON

BY THE death of Lewis Brady Johnson on December 8th, the Stockport Congregation has suffered a sad loss. The first President of the Church and its first Life Member, he served as Treasurer for 47 years, taking the office over after his father had held it for 36 years.

He was Chairman of the Bleaching Trade Advisory Committee and a prominent local employer, thus leading a busy life until April of last year when he had a heart attack. In a quiet way he also served in the social service of the town.

Every Sunday he was to be found in his pew except when business or indisposition kept him away. His church occupied a central place in his life. Some had the gift of prophecy and some the gift of tongues, but he also had his gift of exceptional business ability, and this he brought to the service of his church in a quiet, unassuming manner. In its councils he exercised a great influence without ever dominating the discussion, for his natural kindliness and his innate courtesy endeared him to all, and it was real affection that all felt towards him. A large representative congregation attended the public service in the Unitarian Church to pay tribute to one who in public and private life maintained the finest traditions of our faith for absolute integrity and high moral standards.

A memorial service on the Sunday morning was conducted by the minister, the Rev. John Kielty, who also officiated at the crematorium and the public service. J. K.

CALENDAR

SUNDAY, JANUARY 4th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES.
ABERDEEN, Un. Ch., Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11. No Service.
ACCRINGTON, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. D. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. BASIL GILL.
ALTRINCHAM, Dunham Rd. Ch., 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. MAGNUS RATTER.
BILLINGSHURST, Free Chr. Ch., South St., 11.15, ——.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Rev. ROSAMOND BARKER.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, ——.
BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, ——.
BLACKBURN, Unitarian Ch., St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. G. DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6, Supply.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN L. TOLLAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRADFORD, Broadway Av., 2.45, Rev. DUDLEY RICHARDS.
BRIDGWATER, Christ Ch., Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. RANDALL JONES.
BRIGHTON, Christ Ch., Un., New Rd., 11, Mr. K. TREACHER, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CYRUS DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. C. H. EASTON.
BURNLEY, Unitarian Ch., Trafalgar St., 3, Mr. J. S. HALLAM.
BURY, Bank St., 11 and 6.30, Rev. J. W. MOSS.
BURY ST. EDMUNDS, Churchgate St. Chapel, 6.30, Mr. HAROLD GORE.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. PRICE.
CARLISLE, Un. Ch., Lonne St., 2.30, Junior Ch., 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Ch., Hamond Hill, 6.30, Mr. C. H. COLE.
CHELTENHAM, Bayshill Un. Ch., 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILKINSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. ROBSON.

CHOWBENT CHAPEL, Atherton, 10.30 and 6.30, Rev. E. GLYN-EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Supply.
CREWE, Free Christian Church, Beech St., 6.30, Rev. GRACE MEWHORT.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Ch., Dennett Hall, Dennett Rd., 11, Rev. A. B. DOWNING.

DEAN ROW, 10.45, STYAL, 6, Rev. E. E. WRIGLEY.
DENTON, Wilton St. Chapel, 11 and 6.30, Rev. JOHN CROFT.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. RYDE.
DONCASTER, Free Chris. Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Supply.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Ch., Castle Terrace, 11 and 6.30, Rev. W. TAVENER.

EVESHAM, Oat St. Chapel, 11 and 6.30, Supply.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Supply.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, Ross St., Unitarian Ch., 6.30, Rev. ALEXANDER REID.
GLASGOW, St. Vincent St., Unitarian Ch., 11, Rev. ALEXANDER REID.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton St. Ch., 6.30, Rev. B. L. GOLLAND.
GODALMING, Meadow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward St. Ch., 11.15, Supply.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.
HINCKLEY, Great Mt., Baines Lane, 11 and 6, Supply.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. T. J. JONES.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. J. J. POTTER.
HULL, Park St. Church (Unitarian), 11 and 6.30, Rev. R. PHILIPSON.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. W. BROADBENT.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
LEEDS, Mill Hill, Priestley Hall, 10.45 and 6.30, Rev. E. SHIRVELL PRICE.
LEICESTER, Narborough Rd., 11, Children's Service, 6.30, ——.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6, ——.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Ch., 6.30, Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 3.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Rev. E. BASIL SHORT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MURREN.
LIVERPOOL, Gateacre Chapel, 10.45 and 6.30, Rev. D. P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. LAURIE TOSHLAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. S. SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER LONG.
LONDON, Blackfriars Mission and Stamford St. Ch., 6.30, Rev. A. J. LONG.
LONDON, Brixton, Services at 5 Killieser Av. (second turning on left down Telford Avenue), S.W.2, 11, Rev. E. G. LEE.
LONDON, Essex Ch., Notting Hill Gate, 11, 3.30 and 6.30, Rev. J. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Miss M. GRIFFITHS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Dr. STEPHENS SPINKS.
LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. CONNELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. JOHN HISKENS.
LONDON, Ilford, High Rd., 6.30, Rev. T. L. JONES.
LONDON, Kilburn Unitarian Chr. Ch., Quex Rd., 11, Mr. VICTOR FOX.
LONDON, Lewisham, Unitarian Ch., High St., 11, Rev. ARTHUR PEACOCK.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. ARTHUR PEACOCK.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DIMMICK.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BROMLEY.
LONDON, Stratford, Unitarian Ch., 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 1 Grosvenor Place, 11, ——.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. WALTER LONG, 6.30, Rev. ETHEL KAY.
LONDON, Welsh Unitarian Ch., at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays. Jan. 4, Mr. DAVID JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. G. J. G. GREEVE.

LONDON, Woolwich, Service temporarily suspended.
LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GREEN.
LYTHAM ST. ANNES (ANSDELL), Un. Ch., Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. LISMER SHORT.
MAIDSTONE, Unitarian Ch. Market Buildings, 6.30, Rev. ALUN WILLIAMS.
MANCHESTER, Un. Ch., Chapel Lane, Blackley, 11, Rev. JOHN EVANS, 6.30, Mr. R. S. SALT.
MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, MR. HILL WAREING.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45 and 6.30, Supply.
MANCHESTER, Mill St. Free Ch., Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply.
MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
MANCHESTER Stand Chapel, Whitefield, 10.45 and 6.30, Rev. H. H. CHEETHAM.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Supply.
MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, Mr. E. PHILLIPS.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 630, Rev. E. A. DAVIES.
MIDDLETON, Old Rd. Chapel, 6, Rev. JOHN EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, ——
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Unitarian Church, High St., 11 and 6.30, Rev. G. R. BUCKLEY.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MOBBS.
NORWICH, Octagon Ch., 11, Rev. LEONARD MASON.
NOTTINGHAM, High Pavement Chap., 10.45 and 6.30, Rev. GORDON BOLAM.

OLDHAM, Lord St., Ch., 10.45 and 6.30, Rev. K. SHERRATT.
OXFORD, Manchester College Chapel, 11.30, Rev. T. WILLIAMS.

PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Rev. F. D. JONES.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUNFORD.
PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. R. STURGESS.
PRESTON, Unitarian Ch., Church St., 6.30, ——.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. Wm. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st and 3rd Sundays, 11, Dr. J. C. FLOWER. Other Sundays, 6.30.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.
ROTHERHAM, Ch. of Our Father, 10.30 and 6.30 Rev. C. H. BARTLETT.

SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KEMSHALL.
SHEFFIELD, Unity Ch., Crookesmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. N. TINDALL.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 10.45 and 6.30, Rev. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. G. J. EVANS.
SIDMOUTH, Old Meeting, High St., 11 and 3, Mr. A. T. HEWETT.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Supply.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Mr. M. SWAINSTON.
SOUTHPORT, Portland Ch., 11 and 6.30, Rev. E. H. MORRIS.
STALYBRIDGE, Unitarian Ch., Cahal St., 10.30, Mr. J. A. RATCLIFFE, 6.30, Miss M. W. THORNHILL.
STOCKPORT, Unitarian Ch., St. Peter's Gate, 10.30 and 6.30, Rev. J. KIELTY.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Supply.
SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VINEY; 11, Free Christian Meeting House, Pennard, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.

TAUNTON, Mary St. Church, 11 and 6.15, Rev. L. CHANDLER.
TAVISTOCK, The Abbey Chapel, 6.30, Supply.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. WALTER WALSH.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Church, 3 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR W. HILL.
WARRINGTON, Cairo St., 10.30, Rev. J. B. TONKIN.
WARWICK, High St. Ch., 6.30, Rev. GORDON COOPER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. R. W. DAVIDSON.

"service"—the worship of God and the service of man. Most of our Western congregations are small, most of them have a hard struggle to make ends meet; but there is abundant evidence to show that they are fully aware of the purpose for which they were established, and doing their utmost to fulfil that purpose. The notable revival at Lewin's Mead, where large congregations are to be found every Sunday, has been a source of encouragement, and a challenge, to all our Western churches—and, for that matter, to all our churches everywhere.

LONDON GET TOGETHER

ILFORD greeted Richmond: Golders Green shook hands with Bessels Green: Forest Gate and Croydon came together, all were one, all enjoyed the tea (with sugar!) symbol of the cordial welcome accorded by Stamford Street. The atmosphere of the downstairs was really fine.

This, however, was but to wet the whistle of the singers for the upstairs, which gathering, though never solemn, was serious and intended to be so. The Rev. W. C. Newton led a half-hour community hymn singing, which showed that when over a hundred Unitarians get together they can sing cheerily and with a right good will. John Stiles, at the piano, showed what Hackney and Stratford can do when they join purpose. At this point of the meeting on Tuesday, 16th, there was a certain amount of back-talking to the platform from the audience. The ice of our normal decorum broken, dolphins frolicked in friendly manner.

Afterwards the ministers of London took the platform, a strong array when so set before the Assembly. The Rev. G. Beverley led the devotions with simplicity and breadth of mind. The Rev. G. J. G. Grieve, in the Chair, caught the spirit of the inspirational rally in his brevity which consisted chiefly of a story wondrously appropriate: never was a collection taken after so humorous yet so apt a tale.

Miss Una Hale sang: and this was singing. Comment can say no more, criticism could say no less. Only because it was so ordered did the meeting leave this too brief event. The Rev. A. Long took the organ for this solo and the two hymns of the later meeting. The purpose of the Get-Together then called on the Rev. A. B. Downing and the Rev. G. E. Hale for their Inspirational Talks on Dynamic Religion. It was good to hear youth and experience speak to the same title. Both speakers held the audience: no one left early. Both spoke of personal religion with a strong appeal, given in very differing manner, that Unitarians go forward, strong in the assurance that they had an experience for the quiet hour and a gospel for the troubled world.

As the meeting dispersed, receiving notices of other events, one lady remarked to this reporter, "It has been a grand meeting!" It was.

THE MINISTERS' BENEVOLENT SOCIETY

THE ANNUAL MEETING of Members and Subscribers was held on a recent date at the Church of the Messiah, Birmingham. The President (Mr. H. G. Wilson) presided over a moderate attendance. The Directors' Report for the year ending in September last, showed that owing to the abnormal number of deaths there are now only 159 beneficiary members. Grants are being made to 10 ministers who have retired and to 22 widows of ministers. Six grants were made on account of illness. Three ministers joined the Society during the year and one resigned. In the course of the year a legacy of £1,000 was received from the executors of the late Mrs. Worthington. A number of donations and new subscriptions were received in response to the President's appeal. A total sum of over £3,000 was spent in grants during the twelve months. Only for this large expenditure the lot of the aged recipients would be much more precarious than it is. In view of the increased cost of living, larger grants are desirable if funds permitted. The Secretary and Treasurer were thanked and re-elected. The Rev. E. E. Wrigley and Mr. E. T. Worsley were elected Vice-Presidents. The new President is Mr. William E. Kenrick, of Birmingham.

Anadell.—The Unitarian Church has sustained a grievous loss by the death of Mrs. Mary Alice Webb, at the age of 84, the last surviving founder-member of the Church, who kept up her active connection with it to the end. She was greatly devoted to the cause, and it was a deep sorrow to her that of late her declining health had prevented her from attending its services. The funeral service was held in the Church prior to cremation.

Billingshurst.—Mr. W. T. Wilkins, Head of the Science Department at Varndean, Brighton, has been minister of the Billingshurst Free Christian Church since April, 1939. He is now retiring from scholastic duties and has accepted a call to a wider field of ministerial work at the Old Meeting House, Dudley.

His ministry at Billingshurst will long be remembered by his congregation; it concluded with a sermon he had preached during the week at Varndean at the special request of the Headmaster. At the close of the service he received a gift from the large and representative congregation as a token of their esteem and their appreciation of his valuable services.

Bradford: Chapel Lane Chapel.—On December 6 last, the Minister, the Rev. F. A. Bullock, completed 21 years' ministry at Chapel Lane. To commemorate this occasion, Mr. Bullock arranged a Sale of Books contributed by members and friends, and Mrs. Bullock arranged a Sale of very attractive articles suitable for Christmas Gifts. Mrs Bullock was assisted in this by a small band of workers. Together the two Sales raised the sum of £90 towards the Renovation Fund. Donations and proceeds from the Sale of Home Craft amounting to over £36 were also handed to the Treasurer towards this special fund, making the excellent total of £126 during the weekend.

Manchester: Cross Street.—Successful Christmas services were held on Sunday, December 20. After a lapse of many years, a quarterly communion service has been restored and the communion formed the morning service with the usual liturgical and musical accompaniments. It was conducted by the Minister who followed, with adaptations, the *Book of Common Order* of the Church of Scotland and there were a number of communicants. It is hoped to use this liturgy regularly for the purpose and to hold communion services once a quarter as well as at Easter and Whitsun. In the evening, a Carol Service was held, based on the theme of "Charles Dickens and Christmas" and illustrated by readings from *A Christmas Carol*. Readings by members of the congregation were interspersed by congregational carols and choir solos. There was a general agreement among the congregation that it was one of the more successful of the services of this type held at the chapel in recent years.

LEWIS BRADY JOHNSON

BY THE death of Lewis Brady Johnson on December 8th, the Stockport Congregation has suffered a sad loss. The first President of the Church and its first Life Member, he served as Treasurer for 47 years, taking the office over after his father had held it for 36 years.

He was Chairman of the Bleaching Trade Advisory Committee and a prominent local employer, thus leading a busy life until April of last year when he had a heart attack. In a quiet way he also served in the social service of the town.

Every Sunday he was to be found in his pew except when business or indisposition kept him away. His church occupied a central place in his life. Some had the gift of prophecy and some the gift of tongues, but he also had his gift of exceptional business ability, and this he brought to the service of his church in a quiet, unassuming manner. In its councils he exercised a great influence without ever dominating the discussion, for his natural kindliness and his innate courtesy endeared him to all, and it was real affection that all felt towards him. A large representative congregation attended the public service in the Unitarian Church to pay tribute to one who in public and private life maintained the finest traditions of our faith for absolute integrity and high moral standards.

A memorial service on the Sunday morning was conducted by the minister, the Rev. John Kielty, who also officiated at the crematorium and the public service. J. K.

CALENDAR

SUNDAY, JANUARY 4th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES.
ABERDEEN, Un. Ch., Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11. No Service.
ACCRINGTON, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. D. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. BASIL GILL.
ALTRINCHAM, Dunham Rd. Ch., 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. MAGNUS RATTER.
BILLINGSHURST, Free Chr. Ch., South St., 11.15, ——.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Rev. ROSAMOND BARKER.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, ——.
BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, ——.
BLACKBURN, Unitarian Ch., St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. G. DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6, Supply.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN L. TOSELAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRADFORD, Broadway Av., 2.45, Rev. DUDLEY RICHARDS.
BRIDGWATER, Christ Ch., Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. RANDALL JONES.
BRIGHTON, Christ Ch., Un., New Rd., 11, Mr. K. THEACHER, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. C. H. EASTON.
BURNLEY, Unitarian Ch., Trafalgar St., 3, Mr. J. S. HALLAM.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY ST. EDMUNDS, Churchgate St. Chapel, 6.30, Mr. HAROLD GOSE.
BUXTON, Harrington Rd., 11 and 6.30, Rev. J. W. DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. PUTTH.
CARLISLE, Un. Ch., Lorne St., 2.30, Junior Ch., 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Ch., Hanover Hill, 6.30, Mr. C. H. COLE.
CHELTENHAM, Bayshill Un. Ch., 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. REDDITT.

CHOWBENT CHAPEL, Atherton, 10.30 and 6.30, Rev. E. GLYN-EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Supply.
CREWE, Free Christian Church, Beech St., 6.30, Rev. GRACE MEWHORT.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Ch., Dennett Hall, Dennett Rd., 11, Rev. A. B. DOWNING.

DEAN ROW, 10.45, STYAL, 6, Rev. E. E. WRIGLEY.
DENTON, Wilton St. Chapel, 11 and 6.30, Rev. JOHN CROFT.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. RYDE.
DONCASTER, Free Chris. Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Supply.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Ch., Castle Terrace, 11 and 6.30, Rev. W. TAVENER.

EVESHAM, Oat St. Chapel, 11 and 6.30, Supply.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Supply.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, Ross St., Unitarian Ch., 6.30, Rev. ALEXANDER REID.
GLASGOW, St. Vincent St., Unitarian Ch., 11, Rev. ALEXANDER REID.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton St. Ch., 6.30, Rev. B. L. GOLLAND.
GODALMING, Meadow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward St. Ch., 11.15, Supply.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.
HINCKLEY, Great Mt., Baines Lane, 11 and 6, Supply.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. T. J. JONES.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. J. J. POTTER.
HULL, Park St. Church (Unitarian), 11 and 6.30, Rev. R. PHILIPSON.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. W. BROADBENT.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
LEEDS, Mill Hill, Priestley Hall, 10.45 and 6.30, Rev. E. SHIRVELL PRICE.
LEICESTER, Narborough Rd., 11, Children's Service, 6.30, ——.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. Dr. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6, ——.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Ch., 6.30, Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 3.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Rev. E. BASIL SHORT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 10.45 and 6.30, Rev. D. P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. LAURIE TOSELAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. S. SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER LONG.
LONDON, Blackfriars Mission and Stamford St. Ch., 6.30, Rev. A. J. LONG.
LONDON, Brixton, Services at 5 Killicser Av. (second turning on left down Telford Avenue), S.W.2, 11, Rev. E. G. LEE.
LONDON, Essex Ch., Notting Hill Gate, 11, 3.30 and 6.30, Rev. J. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Miss M. GRIFFITHS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Dr. STEPHENS SPINKS.
LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. COBBELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. JOHN HOSKINS.
LONDON, Ilford, High Rd., 6.30, Rev. T. L. JONES.
LONDON, Kilburn Unitarian Chr. Ch., Quex Rd., 11, Mr. VICTOR FOX.
LONDON, Lewisham, Unitarian Ch., High St., 11, Rev. ARTHUR PEACOCK.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. ARTHUR PEACOCK.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEWERLEY.
LONDON, Stamford, Unitarian Ch., 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 1 Grosvenor Place, 11, ——.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. WALTER LONG, 6.30, Rev. ETHEL KAY.
LONDON, Welsh Unitarian Ch., at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays. Jan. 4, Mr. DAVID JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. G. J. G. GRIEVE.
LONDON, Woolwich, Service temporarily suspended.
LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GREEN.
LYTHAM ST. ANNES (ANSDELL), Un. Ch., Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. LISMER SHORT.
MAIDSTONE, Unitarian Ch. Market Buildings, 6.30, Rev. ALUN WILLIAMS.
MANCHESTER, Un. Ch., Chapel Lane, Blackley, 11, Rev. JOHN EVANS, 6.30, Mr. R. S. SALT.
MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, MR. HILL WAREING.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45 and 6.30, Supply.
MANCHESTER, Mill St. Free Ch., Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply.
MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
MANCHESTER Stand Chapel, Whitefield, 10.45 and 6.30, Rev. H. H. CHEETHAM.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Supply.
MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, Mr. E. PHILLIPS.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 630, Rev. E. A. DAVIES.
MIDDLETON, Old Rd. Chapel, 6, Rev. JOHN EVANS.
MORECAME, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, ——
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Unitarian Church, High St., 11 and 6.30, Rev. G. R. BUCKLEY.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MOBBS.
NORWICH, Octagon Ch., 11, Rev. LEONARD MASON.
NOTTINGHAM, High Pavement Chap., 10.45 and 6.30, Rev. GORDON BOLAM.

OLDHAM, Lord St., Ch., 10.45 and 6.30, Rev. K. SHERRATT.
OXFORD, Manchester College Chapel, 11.30, Rev. T. WILLIAMS.

PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Rev. F. D. JONES.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUNFORD.
PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. R. STURGESS.
PRESTON, Unitarian Ch., Church St., 6.30, ——.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. Wm. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st and 3rd Sundays, 11, Dr. J. C. FLOWER. Other Sundays, 6.30.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.
ROTHERHAM, Ch. of Our Father, 10.30 and 6.30 Rev. C. H. BARTLETT.

SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KEMSHALL.
SHEFFIELD, Unity Ch., Crookesmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. N. TINDALL.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 10.45 and 6.30, Rev. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. G. J. EVANS.
SIDMOUTH, Old Meeting, High St., 11 and 3, Mr. A. T. HEWETT.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Supply.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Mr. M. SWAINSTON.
SOUTHPORT, Portland Ch., 11 and 6.30, Rev. E. H. MORRIS.
STALYBRIDGE, Unitarian Ch., Cabal St., 10.30, Mr. J. A. RATCLIFFE, 6.30, Miss M. W. THORNHILL.
STOCKPORT, Unitarian Ch., St. Peter's Gate, 10.30 and 6.30, Rev. J. KELTY.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Supply.
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TROWBRIDGE, Conigre Unitarian Church, 3 and 6, Rev. A. F. O. THOMAS.

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WARRINGTON, Cairo St., 10.30, Rev. J. B. TOSKIN.
WARWICK, High St. Ch., 6.30, Rev. GORDON COOPER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. R. W. DAVIDSON.

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In connection with the *International School of Theological Training*, arranged in conjunction with the I.A.R.F., the College is prepared to offer a Refresher Course to two ministers for Trinity term 1948 (April 23 - June 22), with a grant of £32 for maintenance. The charge for Board Residence in the Hostel will be £24 for the term. Recreational facilities will also be provided.

Applications, with particulars of age, ministerial service, etc., should be sent to the Principal by the end of February.

LONDON YOUTH

RALLY addressed by A. H. BIRTLES and J. GILL, at STAMFORD STREET, THURSDAY, 8TH JANUARY, 7.15 p.m. Refreshments.

MARY LITMAN.
MAGNUS C. RATTER.

ENGAGEMENT

ROWLANDS-MOTLEY.—The engagement is announced between David Roger, only son of Mr. and Mrs. D. Roger Rowlands, and Marjorie, only daughter of Mr. and Mrs. G. F. Motley. Both of Oxton, Birkenhead.

WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KEMSHALL.
WOLVERHAMPTON, All Souls' Church, 6.30, Supply.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., c/o INQUIRER, 14 Gordon Square, London, W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Ch., Wakefield St., 11 and 7, Rev. ALLAN BROWN.
MELBOURNE, Un. Ch., Cathedral Place, C.2, 11 and 7.30, Rev. WM. BOTTOMLEY and Rev. V. JAMES. Monthly at 4 p.m.
PERTH, Unitarian Free Christian Fellowship. Hon. Minister, R. H. FEATHERSTONE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. COLIN GIBSON.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Ch., Jarvis St., 11, Rev. W. P. JENKINS.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, ——.

NEW ZEALAND

AUCKLAND, Unitarian Ch., Ponsonby Rd., 11 and 7, Mr. K. THOMAS.
WELLINGTON, Unitarian Free Ch., Tindall's Buildings, 100 Lambton Quay, 7, Rev. J. MCELDOWNEY.

SOUTH AFRICA

CAPETOWN, Hout St., 11 and 7, Rev. D. S. LIVINGSTONE.

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LONDON MEN'S LEAGUE

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Address by REV. G. E. HALE, B.A.
STAMFORD STREET, FRIDAY, JANUARY 16, 1948.
Tea 7 p.m. Address 7.15 p.m.
If it is impossible to be present apologies please to Magnus C. Ratter.

THINKING THINGS THROUGH

REV. JOHN HINKINS, M.A., on "CONSCIENCE"
WEDNESDAY, JANUARY 7, 7.30 p.m., at
UNIVERSITY HALL, 14 GORDON SQUARE, W.C.1.
Short Address with Open Discussion.
The meeting will conclude with a brief Vesper Service

BANK STREET CHAPEL, BOLTON

INDUCTION of the Rev. J. Gordon Davies

3 p.m. JANUARY 10th, 1948

Service conducted by the Rev. Ian L. Toseland, B.A. Charge to the Minister by Principal R. V. Holt, M.A., B.Litt. Charge to the Congregation by Rev. Wilfred Waddington, B.A., B.D. Followed by Tea. Reception Social at 6 p.m.

DEATHS

BIBBY.—On December 25, 1947, at Hatherley, Hassocks, Sussex, John Thomas Bibby, aged 86 years.

CLARKE.—On December 23, Herbert William Antony, aged 84 years, the beloved husband of Edith Ann, 47 Loudoun Road, N.W.8. Cremated at Golders Green Crematorium on December 29, 1947.

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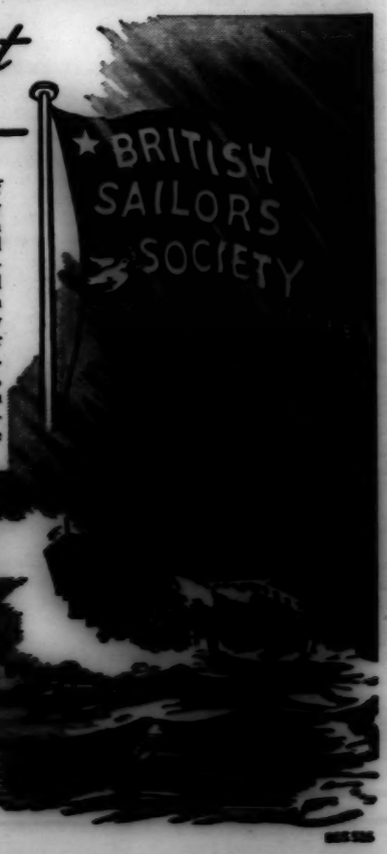

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